

To Anna Maria Whitfield, Guildford.

Fremantle. 5/2 Mo. 1838.

My esteemed friend,

Anna Maria Whitfield.

My dear Companion and myself were yesterday put in possession of thy very acceptable & feeling letter; I would wish to assure thee, that thou hast not only our Christian sympathy, but that as God is pleased to clothe our minds with the Spirit of supplication, our prayers are also put up on thy behalf, that thou mayest be made all that the Lord would have thee to be: and he is pleased to confer the ability to pray for ourselves & for one another as we are concerned to wait upon him for it in subjection of soul.

When I wrote to thee the other day, I by no means relieved my mind from the exercise I have felt on thy behalf; but I had not then the opportunity of saying more. The receipt of thy communication, in which thou hast freely described thy mental conflicts, has afresh excited my sympathy, & seems to have paved the way for a renewal of the correspondence. I feel that it is my God who must guide my pen if permitted to be in any way helpful to one.

in thy situation.

In some of thy exercises I read the lines of my own experience in times past. Especially where thou sayest; "Often under the influence of an awakened conscience, in very agony of spirit thou implorest of God to give thee that new heart without which thou knowest it is impossible to please him." Now when the Lord withholds from us, for a season, — it may be for a long season, — the answer to our prayers, our faith & our patience seem ready to fail. And, doubtless, did not he secretly uphold us; — bearing up our heads above the billows, — they would utterly fail. But I feel a freedom to tell thee, that, though thy discouragement may be great, it is my firm conviction that, far from having cast thee off, the Lord's mercy is following thee; & that the language is specially applicable to thee: "Thou art not far from the Kingdom of God;" which expressions of our Redeemer were brought to my remembrance, with the application, when at thy father's house. O yes! and I believe, that as thou art concerned to "look unto Him unto whom all the ends of the earth" must look in order to be saved; his right hand will uphold thee; & thou wilt prove him to be, "a just God, & a Saviour."

Remember, "the Kingdom of God cometh not with observation." "It is within thee." When established in the heart,
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it is righteousness, & peace, and joy in the Holy Ghost." But He who must rule in the hearts of his children, & the sceptre of whose kingdom is a sceptre of righteousness; whose Name is indeed, "Wonderful, Counsellor, the mighty God, the everlasting Father, & the Prince of peace; of the increase of whose kingdom & government there shall be no end; for the mouth of the Lord of hosts hath spoken it;" is pleased to carry on his work in the hearts of his people in a hidden manner; & at times when they are least of all disposed to hope that it is the case, he is designing, it may be to bless & prosper his work in an especial manner. Thus a prophet appealed to the "God of Israel, the Saviour, as he, who, notwithstanding, hid himself from the House of Israel." When we seem therefore to be deserted, & as it were, to be left to ourselves; it is our duty to wait patiently upon him, who has so long waited for us; and, maintaining the hunger & thirst after righteousness, in due time we "shall be filled." The Lord will "satiato the weary soul, & replenish every sorrowful soul;" but he will do it in his own good time & way.

What is it that occasions these conflicts of soul which thou hast so feelingly described, but the secret operation of his Spirit, shewing thee the evils of thy heart, and making thee dissatisfied with what is superficial or insincere in ^{thy} religion;— instructing thee in the school of adversity & temptation; & giving thee

thee to feel, from bitter experience, that "without him thou canst"
indeed "do nothing." Thus, "gold is tried in the fire, & acceptable
souls in the furnace of adversity." This is a fiery baptism, but
it is the cup which our Redeemer drank of, - the cup of affliction, -
& the baptism with which he was baptized withal: and, "the
disciple is not above his Lord; it is enough that he be as his Lord."
Every child of God must pass through a dispensation of suffering,
& of trial; but the end crowns all. The beginning is painful to
flesh & blood, but the consummation is redemption complete,
in body, soul, and spirit. And He who hath begun a good
work in thy heart, I am persuaded, will carry it on to perfection,
if thou dost but "hold fast the beginning of thy confidence firm
unto the end." The beginning of thy confidence - Is it not the free
unmerited mercy of God, in Christ Jesus? It is needful for
us that our self-righteousness be laid low, yea even in the
dust; & that we should know that, "not by works of righteous-
ness which we have done, but by his mercy he saveth us, by the
washing of regeneration & the renewing of the Holy Ghost, which
he sheds on us abundantly through Jesus Christ our Saviour."
"Behold," says the Prophet, "the Lord whom ye seek shall
suddenly come to his temple. (which under the glorious gospel
dispensation is, the hearts of his people) even the Messenger
of the Covenant whom ye delight in; behold he shall come,
saith

sark the Lord of hosts. But who may abide the day of his coming?
& who shall stand when he appeareth. For he is like a refiner's
fire, & like fuller's soap. And he shall sit as a refiner & puri-
fier of silver; & he shall purify the sons of Levi, & purge them
as gold & silver, that they may offer unto the Lord an offering
in righteousness." — Do we feel that we are poor and misera-
ble, and blind, and naked, & in want of all things? Let us cast
ourselves upon Him who can give us gold tried in the fire
that we may be rich — who can anoint our eyes that we may see,
& can clothe us with the spotless robe of righteousness: he can,
& will strengthen the weak hands & confirm the feeble knees,
if we cast our burden upon him. Hast thou no power to worship
the Lord aright; — no power to persevere in following him whom
thy soul loveth? Then "commit thy way unto the Lord; trust
also in him, & he shall bring it to pass, & he shall bring forth
thy righteousness as the light, & thy judgment as the noon day.
Rest in the Lord, & wait patiently for him." And thus waiting for
him in the way of his judgments, the Lord Jehovah will be thy
strength & song, & he will become thy salvation." Let not go, there-
fore, thy confidence which hath great recompense of reward."
All must strive — yea, agonize to enter in at the straight gate.
"The whole creation," says the Apostle, "groaneth & travaileth in
pain together until now: & not only they," says he, "but ourselves

also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Often we are incapable of expressing, even in thought, the distresses of our hearts. But we may say with the Psalmist: "All my desire is before thee." Those breathings & desires of the immortal soul, which are the work of his Spirit, he regardeth; for, "he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Be not too solicitous to engage in vocal acts of worship.
Be willing to wait upon God in the stillness of all flesh.

If thou perseverest, though thou mayst often feel poor & needy, stripped, as it were, of every spiritual attainment & blessing; & thy very natural powers of mind may seem to thyself bewildered, & under a cloud — the sun may be darkened & the moon may withdraw her light — yet the Sun of righteousness will arise as with healing in his wings. He will not fail, at seasons,
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to dissipate thy fears by his life giving presence; & his Name will be felt to be as "ointment poured forth." And whatsoever is done under this precious influence in thought, in word, or in deed, will be done in the Name of the Lord Jesus, & thou wilt be enabled to "give thanks unto God & the Father by him:" whilst those who "compass themselves about with sparks of their own kindling, will but lie down in sorrow." The advantages of this exercise are clearly set forth, & the duty enjoined by Jeremiah. (See Lam: III. 22-29 &c. &c.) Let me encourage thee to make this thy daily practice, bringing thy deeds, thy words, & even thy thoughts to the Light. (See John III. 19-21.) This Light is that "inspiration of the Almighty which giveth understanding." It is the candle of the Lord. "It shews thee what is good, & what the Lord thy God requireth of thee, viz: to do justly, to love mercy, & to walk humbly with thy God." Micah VI. 6-9. It is a Teacher which shall never be removed into a corner; as it was promised: "Thy teachers shall no more be removed into a corner, but thine eyes shall see thy teachers, & thou shalt hear a word behind thee when thou turnest to the right hand or to the left, saying, 'This is the way, walk ye in it.'" (For further illustration see Romans X. 4 v. to the end of the chapter.) It is the "unction from the Holy One," by which the children of God "know all things" pertaining to life & salvation. It is the "Spirit of truth" which it

was promised, should teach the disciples of Christ of all things, & bring all things to their remembrance, whatsoever he had said unto them." It is not only "Light", but it is also "Power", even "the Grace of God which brings salvation;" & a salvation that nothing but the power, or Grace of God can effect - salvation from the guilt, and from the dominion of sin. O my friend! I greatly long that thy faith, & that the faith of all who profess the Christian name, "may not stand in the wisdom of men, but in this power of God" inwardly revealed in the secret of the heart, as a Witness against sin, & a Reprover of it when committed, a Teacher of righteousness, & a Comforter to those who are taught thereby, & yield to its guidance, so as to be "guided into all truth." It was for this reason, the Apostle declared, that "he was with the Corinthians in weakness, & in fear, & in much trembling - that their faith might not stand," as he adds, "in the wisdom of men" (or be pinned to any man's sleeve) "but in the power of God." May Christ be thus revealed to thee as the Wisdom of God & the Power of God; "the faithful & true Witness"; "the First-born from the dead"; (See Col: I. 15-23;) "the Resurrection & the Life"; "the Way, the Truth, & the Life"; the new & living Way to the Father; (as he hath said; "No man cometh unto the Father but by me;") the alone "Mediator & Advocate with the Father"; through whom alone we have given unto us repentance & remission of sins; "who
"having

having been tempted in all points like as we are, but without sin, knows how to succour them that are tempted." He is our ever-compassionate "High Priest," the Shepherd & Bishop of our souls; "the Head over all things to the Church, which is his body, the fulness of Him that filleth all in all."

Seek then, at any cost, to "win Christ, & to be found in him, not having thine own righteousness, but that which is of the faith of Christ, the righteousness which is of God by faith." For "he that hath the Son of God hath life, but he that hath not the Son of God hath not life." "This is life eternal, that they might know thee, the only true God, & Jesus Christ whom thou hast sent." The full attainment of this knowledge, (I speak not myself as having fully attained,) will enable us to say with the Apostle John, in the strong language of assurance: "We know that the Son of God is come, & hath given us an understanding that we may know him that is true; & we are in him that is true, even in his Son Jesus Christ: this is the true God, & eternal life."

I do not feel as if I had much to say respecting what thou call'st, the doctrine of the "Trinity". (The word is scholastic, & not to be found in Scripture.) The things that appertain to the kingdom of God "are hid from the wise & prudent, & are revealed unto babes," unto those who are willing to receive it in the spirit

of little children. In this humble, teachable state, we shall be willing to follow the Lamb whithersoever he leadeth; to "do the Father's will," so far as it is made known; it may be, one step after another: such, it is declared by our blessed Redeemer himself, "shall know of the doctrine whether it be of God." This is the key to all spiritual knowledge — obedience to the known will of God. "Whoso followeth me," saith Christ, "shall not walk in darkness, but shall have the light of life." It appears to me that thou hast admitted in thy letter, & in conversation, in substance what the Scriptures enjoin upon us to believe: if thou shouldst be "in any thing otherwise minded, God will shew even this unto thee, as thou seekest unto him in sincerity & in truth." Trust, then in the Lord with all thine heart, & lean not to thine own understanding. Acknowledge him in all thy ways & he will direct thy paths." May the Lord direct thee, & the members of thy family (towards whom, as well as others in this Colony, the hearts of my Companion & myself have yearned, in the love of the Gospel) "the Lord direct your hearts into the love of God, yet more & more, and into the patient waiting for Christ."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thro' the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well."

well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen!

With the salutation of Christian regard to all thy house, as well as to thyself, in which my dear Companion unites;

Believe me to be,

thy very sincere friend,

George Washington Walker.

A.B. I enclose the copy of a few verses by John Newton^{*} that have often afforded me comfort. I shall be glad if they prove equally comforting to thee. We shall be very glad to hear again from thee. I should be thow inclined to address us, please, to direct to us, at the Post Office, Cape-town. After six months lapse of time it maybe best to direct to the care of W^m Manley, Houndsditch, London. — If an opportunity offers I trust we shall be able to forward thee a copy of Barclay. But after all, Christ is ever near thee, & willing to be thy Instructor; who hath the Key of David; who openeth & no man shutteth, & shutteth & no man openeth. To his tender care & guidance I once more commend thee. Farewell!

To Anna Maria Whitfield
Care of Francis Whitfield
Government Resident
Guildford Swan River.

* Lines by John Newton.

I asked the Lord that I might grow
In faith, & love, & every grace;
Might more of his salvation know
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer,
But it has been in such a way
As almost drove me to despair.

I thought that in some favoured hour
At once he'd answer my request;
And, by his love's constraining power,
Subdue my sins & give me rest.

Instead of this, he made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Nay, more, with his own hand he seem'd.
Intent to aggravate my woe,
Crossed all the fair designs I schem'd,
Blasted my grounds, and laid me low.

'Lord, why is this!' I trembling cried;
'Wilt thou pursue thy worm to death?'

'Tis in this way,' the Lord replied,
'I answer prayer for grace & faith.'

'These hidden evils I employ,
'From self & pride to set thee free;
'Break all thy schemes of earthly joy,
'That thou mayst seek thy all in me.'"
